Such phenomena help us to comprehend, so far as finite creature can comprehend, the omnipresence of God. The human imagination, bold and venturesome though it be, feels as if it could not penetrate the depths of space which astronomy discloses. Its wing becomes weary when it has reached distances which light requires many thousand years to traverse. Geology, again, as has been remarked, does for time what astronomy does for space, and leads back the mind into a past eternity, far as it is able and willing to follow.

And it is not to be overlooked, that, altogether independently of such physical discoveries, the mind, by its own native power, can reach widely into the infinite. "Think of space, we see it stretching beyond the world, beyond our system, beyond the farthest limits of creation; and every bound we affix to it only carries us to the unbounded beyond. Think of time, all the limits of duration do but suggest the illimitable eternity. Think of dependent existence, and we sink lower and lower from one stage of dependence to another, till we rest only in the independent, the absolute. Think of finite being, what is it but an endless paradox without infinite being? Think of cause, what does it end in but the *causa causarum*, the spring and source of all things?"*

"As the idea of God is removed farther from humanity and a scattered polytheism, it becomes more intense and profound as it becomes more universal, for the infinite is present to everything. If I fly into the uttermost parts of the earth, it is there: also, if we turn to the east or the west we cannot escape from it. Man is thus aggrandized in the image of his Maker."†

Still, when it has reached this point, and combined these three classes of phenomena, the human mind is not satisfied, for it feels as if there must be much in the character of God on which these objects can cast little or no light. In

particular, it

* Mnrcll*s Modern Philosophy. Note. 2d I'M it. It ia at this place, if we do not mistake, that the idea of the Infinite so much dwelt on by the Gorman philosopl'ers, comas in. The capacity of the human mind to form such an idea, or Hither its intnitivo *Ih'ii* in an Infinite, of which it feds that it«cn.nnnt form an adequate *MHMjri.iun,* may he no proof (as Kant maintain,*) of the existence of an Infinite Being, but it is, w« are convinced, the means by which the grind is enabled to invent the Deity, Khewri on other grounds to exist, with the attribute of Infinity; that in, to look on bin being, power, goodness, and all his perfections as infinite.

t Ilazlitt.